1: Holmberg--6 (1941-42) 1950 Siriono
116, 101, 177

"Until the 1930's, a great many Siriono were living in the island forests of the Mojos plains east of Trinidad and between the Rio Grande and Rio Piráy, but now most of these have become acculturated and are living under conditions of almost forced labor on cattle ranches, farms, schools, and missions near Trinidad, Magdalena, Baures, El Carmen, Guarayos, and Santa Cruz. Actually, almost the only unacculturated Siriono extant today are those occupying the forest country southeast of the village of El Carmen. Here, east of the banks of the upper Rio Blanco, is located a range of hills, locally known as the Cerro Blanco, near which wander a few groups of Siriono, who have as yet been unmolested by white contact. There may also still be some living between the Rio Grande and Rio Piráy, but these have not been seen by me."

1; Holmberg--9 [3] (1941-42) 1950 Siriono
116, 872, 661, 177

"The same may be said [MPK: i.e., lack of success] for the Bolivian Government Indian School established at Casarabe—40 miles east of Trinidad—in 1937. However noble in its purpose, the function of this school ultimately resulted in the personal exploitation of the Indians by the staff, so that, through maltreatment, disease, and death, the number of Siriono was reduced from more than 300 in 1940 to less than 150 in 1945."

1: Holmberg--9 [4] (1941-42) 1950 Siriono
116, 177

"Of the remaining Siriono who have abandoned aboriginal life, a great many are living today under patrones on cattle ranches and farms along the Rio Blanco, Rio Grande, Rio Mamoré, and Rio San Miguel; others, who were captured as children in the forests, are now acting as servants in the villages of Magdalena, El Carmen, Huacaraje, and Baures."

1: Holmberg--27 (1941-42) 1950 Siriono
177, 412

"Now that iron tools have been introduced, many of the wild fruit trees of the area are being destroyed, because the natives find it easier to cut them down than to climb them when harvesting fruits."

1: Holmberg--27 [6] (1941-42) 1950 Siriono
116, 226, 177

"Although almost all of the Siriono today possess fishhooks, I rarely saw them actually used. Since they have no watercraft of any kind, it is impossible for them to reach the deep water where a fishhook would be of special advantage to them. Moreover, since they are not a river people, and since most of their camps are inland, fishing is not an important activity nor does it contribute much to the food supply."

1: Holmberg--29 [2] (1941-42) 1950 Siriono
116, 245, 177, 773, 115

"Here and there throughout the area of their wanderings, they have also planted calabash and uruku trees. According to one of my oldest and best informants, Embúta (Beard), both calabashes and tobacco had been introduced in his lifetime, which would be within the last 50 years. Of the other plants, however, he emphatically stated that his father had told him that they had been given to the tribe by Moon (the mythological hero) and were thus very old in Siriono culture."

1: Holmberg--29 [3] (1941-42) 1950 Siriono
116, 241, 412, 177

"No magical practice accompanies either the sowing or the harvesting of crops, and what planting is done is largely a family affair and not an activity in which all members of the band cooperatively participate. Both man and wife work jointly in clearing and burning over a small plot, frequently just outside of the house, in which they sow, also cooperatively, a few plants or seeds of maize, manioc, papaya, camotes, cotton, and tobacco. These plots are seldom over 50 feet square, and most of the work in them is done with the digging stick, the only agricultural tool. Today, of course, machetes are commonly employed in clearing a plot, but the digging stick is still extensively used in planting."

1: Holmberg--35 [5] (1941-42) 1950 Siriono
116, 177, 263

"I introduced salt to some Indians for the first time, and they expressed a distaste for eating it. By using small quantities in cooking, however, they soon developed a craving for it. In some instances this craving (once the Indians have become accustomed to using salt) has become so great as to become an important factor in establishing and maintaining friendly relations with the whites. The late Frederick Park Richards, an American cattle rancher living near El Carmen, who was one of the first white men to establish permanent relations with the Siriono in the Rio Blanco area, told me that when he first came to the region in 1912 he was able to maintain peaceful relations with the Indians for years before they permanently settled down with him on his farms in 1925 by conditioning them to eating salt. I myself, however, have traveled with primitive groups when all of us went without salt for as long as 43 days without suffering any apparent ill effects from such a diet."

1: Holmberg--37 [2] (1941-42) 1950 Siriono
116, 177, 249, 276

"Just when the Siriono adopted tobacco is not known, although it certainly does not seem to have been aboriginal with them. As already mentioned, one of my oldest informants said that it was received from the whites while he was still a child, which would date its adoption by this particular group of Siriono at some time within the last 60 or 70 years. (The literature tells us nothing on this point). Other informants at Casarabe, however, told me that when there was no tobacco available other leaves were smoked, but what these were I was never able to determine. The forest Siriono with whom I lived at Tibaera saved seed and planted tobacco regularly with the rest of their crops, and they smoked no other kind of leaf. Wild tobacco, moreover, does not grow in the area."

1: Holmberg--47 [4] (1941-42) 1950 Siriono
116, 821, 177

"As to other celestial phenomena, no distinction is made between the planets and the stars, and there is no grouping of stars into constellations. Both planets and stars are called yási táta (moon fire). Insofar as I could tell, these 'moon fires' are believed to be caused by the moon, although in places where Christian influence has penetrated they are thought to be fires of people who live in the heavens. I was unable to get any causal explanation for the rainbow (íbe íri), although its appearance presages an epidemic of colds. One of my Casarabe informants, Kénda, told me that the rainbow contained an abačikwaia ('evil spirit') which causes sickness of the nose and throat. Eclipses, it seems, are unknown; at least I was unable to get any interpretation of them. Beyond the statement that the sun is 'fire' and is responsible for the light of day, I could get no native explanation of it."

1: Holmberg--51 (1941-42) 1950 Siriono
177

"The average number of children per family, considering both bands as a whole, was about 2; in the band of Ačíba-eóko it was 2.3, while in the band of Eantándu it was 1.6. Since the latter band had had considerable contact with the whites, a number of their children had been stolen from them."

1: Holmberg--62-63 (1941-42) 1950 Siriono
116, 167, 181, 177, 721

"Contrary to popular misconception the Siriono are not a warlike people. In this respect such writers as Nordenskiöld (1911, vol. 57, pp. 16-17) have created a distorted picture of them. Warfare between bands simply does not exist, and where the Siriono have come in contact with other peoples, Indian or white, it is they who have been raided and rarely they who have done the raiding. In fact, the entire history of the Siriono, from what little we know about it, seems to reflect a strategy of retreat rather than one of attack. Whenever [63] they have come in contact with other groups, they have been forced to retire deeper and deeper into the impenetrable jungle in order to escape defeat, and in retiring from previously occupied lands they seem to have made few firm stands in defense of their territory."

1: Holmberg--63 (1941-42) 1950 Siriono
116, 162, 177

"The distribution of the Siriono today seems clearly to bear witness to this policy of withdrawal in the face of contact. The aboriginal groups that still survive are spread over an extremely wide area, and they are located in isolated pockets of forest lands that are most inaccessible and least desisable [sic], where they have no contiguous relations with one another and where they are surrounded by hostile peoples. Only the fact that the Siriono adhere to a seminomadic mode of existence and that the unpopulated lands of eastern Bolivia are still extensive and relatively rich in food plants and animals has made it possible for the few of them who still survive in the forests to stay beyond the reach of civilization and extinction."

1: Holmberg--63 [3] (1941-42) 1950 Siriono
, 116, 177, 186, 721, 797

"Attention should be called, however, to the fact that on occasions the Siriono have retaliated for outbreaks against them by others. While they seem rarely, if ever, to have responded to the attacks made upon them from the south by the so-called Yanaiguas, and from the north by the Baure, for the purpose of killing their men and capturing their women and children, they have sporadically killed whites and missionized Guarayos Indians (with bows and arrows), both in retaliation for killings and for the purpose of securing iron tools and food. The warlike reputation of the Siriono, in fact, seems to have grown up as a result of these few isolated and unorganized raids, which reached their peak during the last rubber boom (in the 1920's) when there was a large influx of rubber tappers into some of the areas occupied by them. The siringueros, whenever possible, ruthlessly murdered the Indians, who in turn occasionally retaliated by waylaying a rubber worker and dispatching him for his machetes and axes. But when the rubber boom ended in 1928, by which time the Siriono were probably in possession of an adequate supply of tools, most of the whites left the area and the raids stopped. Shortly thereafter peaceful contact was established by a few of the whites who remained in the region. Today the Siriono who wander in the vicinity of the Franciscan missions of Guarayos occasionally steal maize and manioc from the gardens adjoining them, but people are seldom killed as a result of these forays. Generally speaking, when the Guarayos have contacts with the Siriono, relations are cordial."

1: Holmberg--63 [4] (1941-42) 1950 Siriono
116, 177, 186, 721

"The enemies which the Siriono most fear today are the so-called Yanaiguas, who harass them in the south, and a small group of what are probably wild Bauré, who sometimes attack them in the north. Almost nothing is known of these two groups of Indians, except that they are unfriendly and warlike. Both tribes are equated by the Siriono under one term, kurúkwa, a kind of monster, and are carefully avoided by them whenever possible."

"The Siriono also recognize that under extreme conditions of fright miscarriages are more likely [67] to occur. One interesting instance of this kind, although it was not observed by me, came to my attention while I was living in Tibaera. Sometime in 1938 one of the amphibian planes of Lloyd Aéreo Boliviano, the Bolivian national airline, got lost in a storm between Cochabamba and Trinidad and for lack of gas was forced to land on an uncharted lake in the Siriono country. It so happened that Erésa-eánta (Strong-eyes), his five wives, and their children were camped on this lake at the time, hunting, fishing, and tending a small garden plot which he cultivated there. It was probably the first time that an unacculturated Siriono had ever seen an airplane; in any event, Erésa-eánta and his family were unacquainted with such a phenomenon.

As Erésa-eánta described the event to me, he was returning from the hunt late one afternoon to his house, which was situated near the shores of the lake, when he heard a buzzing sound some distance away. As it became louder he got frightened and hurried on to the house. When he arrived there, he saw a huge ngidadíša (harpy eagle, his term for the plane) swooping down on the lake. When it had settled, people got out of its 'stomach.' He and his family were immediately seized with terrific fright and took to the bush, carrying with them nothing but their hammocks and fire. Upon arriving at a water hole some distance away, they were overcome by darkness and were forced to camp for the night. Sometime during the night, one of his wives who was pregnant—Kiré was her name, and she verified the story—had a miscarriage, 'because she had

great fear.' The remains of this abnormal birth were thrown away into the bush. On the following day Erésa-eánta's wives proceeded to another camp, while he cautiously approached the lake again to pick up some of the supplies left there. Upon arriving, he found that 'ngidadísa' was still there, and he watched it for some time while hidden in the brush near the shore. Before noon of the same day the 'father' of the 'ngidadísa' i.e., a larger plane, flew over the spot but left immediately. Erésa-eánta remained concealed in the brush. Later in the afternoon a 'brother' of the first 'ngidadísa,' i.e., a plane like it, circled overhead and landed near it. This also had people in its 'belly.' After the people conversed for some time, both of the planes went off together, and he never saw them again. He said that he returned to his family the same afternoon, but that he did not come back to the lake for a long time afterward. More than 3 years later I had the good fortune to spend considerable time with one of the worried passengers of that plane, Señor Medardo Solares A., who substantially confirmed the events as recounted to me by Erésa-eánta."

1: Holmberg--74 [3] (1941-42) 1950 Siriono
116, 177, 553

"Although there are no formal ceremonies of naming, an infant is usually given a name by one of these methods. At Casarabe, however, where the Indians were living under conditions of forced labor and acculturation, the custom of seeking a name for the infant before it was actually born was supplanted by one in which it was named after the period of couvade was over."

1: Holmberg--75 (1941-42) 1950 Siriono
177

"By those Siriono who have had contact with the outside a stranger is invariably called taita, the Quechua term for father, old man, or patrón."

1: Holmberg--85-86 (1941-42) 1950 Siriono
116, 164, 177

"The principal ailments of which the Siriono are victims are malaria, dysentery, hookworm, and skin diseases. Among the aboriginal groups still surviving in the forest veneral diseases and tuberculosis are as yet unknown, but under conditions of contact, these maladies have been [86] largely responsible for the declining population. Such tropical diseases as leprosy and yaws, although common among the whites, are unknown among the Indians."

1: Holmberg--88 [2] (1941-42) 1950 Siriono
116, 177, 764

"While living with the Siriono, I never had an opportunity to observe a funeral under strictly aboriginal conditions. However, I was present at a number of deaths at Tibaera where, according to informants, the mortuary rites were essentially the same as those which take place in the forest, except that the corpse was interred and that the house was not abandoned."

4: Ryden--101 (1939) 1941 Siriono
116, 177, 534

"The Siriono--at all events those of Casarabe--do not seem to possess any musical instruments. It is true that they possessed a bamboo flute--with four finger-holes, and side-blown--but this they have obtained from the white settlers. Their name for it was takua."

5: Radwan--292 T-3 (1928?) 1928 Siriono
116, 101, 114, 177

In recent years, various essays have been published about wild Indian peoples, who live in the forest area of the Departamentos Santa Cruz and Beni of Bolivia. The descriptions concern only two groups (Stämmer) that have already come into a good deal of contact with the white race. The one stands in a friendly relationship with a large land owner in Estrella, a small village lying on the road connecting Trinidad, the capital of the Departamento Beni, and the missions in Guarayos; the other group can be reached out of Quatro Ojas to the harbors on Rio Piray. Both branches have been made known from photographs, the first by the botanist, Dr. Werdermann (1926) and the second by the engineer and photographer Gerstmann (1927). A third branch, which belongs to the race of Sirionos and lives about twenty-five kilometers southwest of the mission, San Pablo, in Guarayos, Departamento Santa Cruz, are shown in the accompanying pictures which were picked up for the first time in November, 1927. At the end of 1927 and the beginning of 1928, Professor Dr. Wegner traveled through this area and it is safe to assume that still more pictures of this tribe will be published.

5: Radwan--296[2] T-3 (1928?) 1928 Siriono
116, 177, 797

It would be in the interest of Bolivia to welcome it, if the missionary were to lure more distantly wandering branches of Sirionos from the forest, to save and settle them and rear them up as self-respecting farmers. In the distant future—the railroad construction from Cochabamba to Santa Cruz is already under way—these forest areas will be cultivated and it will be pre-eminently cattle-raising, which requires broad free plains. Through this the hunting-grounds of the forest Indians are gradually being reduced to nought; and they themselves will be forced to live a miserable existence as serfs on the estates of the whites and to disappear as a people. Every one who truly has the well-being of the forest Indians at heart, will approve only the former development; for in the mission the native crafts and language and the majority of their habits and customs are kept.

5: Radwan--292-293 T-3 (1928?) 1928 (Siriono
116, 177, 609, 622, 797

The approachableness of the branch in the neighborhood of San Pablo is the work of missionary R. P. Albert Singer, prefect of the mission in Guarayos, who has lived many years in this forest area: On his [293] frequent expeditions through the marshy woods, he has become well known to the Siriono who have watched him from hiding-places. An arrow shot, which he received several years ago from a Siriono in ambush, bespeaks the dangers which he has endured.

In the year 1927, the existence of this group was menaced by a sickness similar to grippe, which also killed the man who was chief at that time. Then the influential warriors decided to choose Father Albert Singer as their chief. A delegation sought him out in the near-by mission and notified him of the vote. An understanding was possible for the speech of the Siriono and the Guarayos both stem from the Guarani language. Thanks to the work of the missionary, a new mission called Santa Maria is in a fair way to coming into existence, the first among the Siriono.

5: Radwan--296 T-3 (1928?) 1928 Siriono
116, 177, 609, 856

The children of the Siriono mature early and surprise one by their mental capabilities. Very soon they overcome their inherent shyness before the white visitor. Trust and confidence then glow in their eyes. What a contrast to the dejected ways of those in bondage on the estates of the whites!